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THE

COMING PRINCE,

HOW WILL YOU RECEIVE HIM?

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HOW WILL YOU RECEIVE HIM?

From the shores of the Atlantic, to her boundaries in the west, the people of Canada are looking forward to the contemplated visit of England's Prince. At this moment, all, whose hearts beat loyally, are considering how they can best testify their attachment to our beloved Queen, in their reception of her royal Son; and devising the most acceptable public demonstrations of loyalty to the heir apparent of the British Throne; and they do well, they yield homage to one who reigns in the affections of her subjects, and commands the respect of the Nations, to a Sovereign inferior to no earthly power since the wisest and greatest of the children of men was anointed the Vicegerent of God over the only People called by His name. May the rendering due allegiance to an earthly Prince, suggest to each one the question, How shall I receive a Heavenly Prince? —even Jesus Christ the Prince of the Kings of the earth;(1) King of Kings and Lord of Lords,(2) whose kingdom is everlasting.(3) He upholdeth all things by the word of His power, and shall be revealed to us from heaven in the glory of that power,(4) as a Redeemer or a Judge, in the resurrection of life,

1—Rev. i. 5.—xix. 16. xvii. 14.
2—1 Tim. vi. 15.
3—Heb. i. 8.
4—Heb. i. 3.
3—2 Peter i. 11.
4—Luke xxi. 27. 28.
4—2 Thess. i. 9.

or the resurrection of judgement.(5) Blessed and holy is he that hath part in the First Resurrection.(6) Meet Him we must!(7)—It may be by the arrest of Death in the midst of this life, or, *if He will* that we tarry until He come,(8) we shall behold the King in His beauty,(9) the Prince of Life Eternal,(10) and unto *all them that love His appearing* He will give a crown of righteousness,(11) for the End of Faith is Salvation,(12) and they shall live with Him for ever.(13)

When a nation welcomes the First-born of a royal line, the acclamations of the multitude may be as the voice of one man, while individual motives are diverse and unknown,—the effect is with the mass; the silent are unnoticed, the absent unheeded. But when the Lord Himself shall descend(14) to claim His purchased possession,(15) we must appear before Him in singleness of heart.(16) He will require individual faithfulness;(17) all things are open unto the eyes of Him with whom we have to do;(18) and He searcheth and trieth the reins,(19) and knoweth the inner man. Blessed alone are they that watch,(20) for upon them that watch not, He will come in an hour that they know not of;(21) to them His kingdom is still without observation,(22) for it is not now revealed to this world.(23) The Children of the kingdom are the few who defile not their garments,(24) for they are washed in the blood of the Lamb which is precious in their sight; who keep His word and deny not His name, and are faithful unto death;(25) they follow Him

5—John v. 29.
6—Rev. xx. 6.
7—Rev. i. 7.
8—John xxi. 22. 23.
9—Is. xxxiii. 17.
10—Acts iii. 15.
10—John x. 28.
11—2 Tim. iv. 8.
11—1 Peter v. 4.
11—Rev. ii. 10.
11—Rev. iii. 11.
12—1 Peter i. 9.
13—1 Thess. iv. 17.
13—1 Thess. v. 10.
13—John xiv. 3.
14—1 Thess. iv. 16.
15—Eph. i. 14.
16—Eph. vi. 5.
17—Rev. iii. 4.
18—Heb. iv. 13.
19—Rev. ii. 23.
20—Rev. xvi. 15.
20—Luke xii. 37.
21—Rev. iii. 3.
22—Rev. xvii. 20.
23—John xviii. 36.
24—Rev. iii. 4. 8.
25—Rev. ii. 10.

whithersoever He goeth,(26) for they know His voice,(27) and they have confidence in His assurance, "Behold I come quickly!"(28)

Are we prepared to receive this coming Prince? Are we waiting for Him, desiring Him as our chief good? Can we sit down under His shadow with great delight,(29) and say, "This is my beloved, and this is my Friend"?(30) or, are we calling ourselves by His name when He is not our espoused? 31) professing to believe in Him whilst we are not trusting in the fulfilment of His promise, "I will come again unto you"(32)

If any are daily uttering with their lips, the solemn entreaty to God, "Thy Kingdom come, Thy will be done on Earth as it is in Heaven,"(33) while their hearts are far from Him; if any are crying, Peace, Peace, while they are strangers to the Prince of Peace;(34) contented to mind earthly things,(35) while Satan is the Prince of this world;(36) resting at ease in the pleasures, or comforts, or beauties, or affections of Time, without possessing treasure for Eternity;(37) let them be warned by the words of God Himself, "Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore and repent."(38)

26—Rev. xiv. 4.
27—John x. 4.
28—Rev. iii. 11.
29—Ca. ii. 3.
30—Ca. v. 16.
31—Rev. iii. 1.
31—2 Cor. xi. 2.
32—John xiv. 3.
32—John xiv. 28.
33—Mat. vi. 10.
34—Jer. vi. 14.
34—Is. ix. 6.
35—Phil. iii. 19.
36—John xiv. 30.
37—Mat. vi. 20.
38—Rev. iii. 17. 18. 19.

Oh, seek Him while He may be found;(39) make your calling and election sure;(40) buy the tried gold, divine righteousness, without money, and without price; array yourselves in garments undefiled by sin, unspotted by the world.(41) Hearken to His voice who calleth you; He standeth at the lattice;(42) open the door(43) before He with-draweth Himself, and is gone, lest thou seek Him and find Him not, call Him and receive no answer.(44) Let no man take your crown;(45) the night is far spent, the day is at hand,(46) and only they who watch through the darkness, who love not the night, being Children of the Day,(47) discern the bright and Morning Star.(48) That Star is their hope of glory(49) until the day dawn, and the shadows flee away,(50) and the Sun of Righteousness arises with healing on His wings.(51)

The anticipation of natural things ever characterises man naturally, and the man who has spiritual life looks onward in bright anticipation of the glory which God reveals to him by His Spirit; for the Spirit searcheth all things, even the deep things of God.(52)

The Holy Scriptures are the only guide God has given to us. Tradition may treat of the past, and add its tinsel to the fine gold of the pure Word;(53) and Reason may cavil at "the things which are,"(54) and bring the wisdom of this world, which knows not God,(55) to dispute the hidden knowledge of God;(56) but Revelation is the only testimony of the Future. The Future baffles Infidelity,—all is chaos until the

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39—John viii. 21. 40—2 Peter i. 10. 41—James i. 27.
42—Ca. ii. 9. 43—Rev. iii. 20. 44—Ca. v. 6.
45—Rev. iii. 11. 46—Rom. xiii. 12. 47—1 Thess. v. 5.
48—2. Peter i. 19. 48—Rev. ii. 28. 48—Rev. xxii. 16.
49—Col. i. 27. 50—Ca. iv. 6. 51—Mal. iv. 2.
52—1 Cor. ii. 10. 53—Prov. xxx. 5. 54—Rev. i. 19.
55—1 Cor. xix. 20. 21. 56—Col. ii. 3.

Spirit of God opens the eyes of the understanding, by the divine command, "Let there be Light."(57) This is the Light which the natural man cannot comprehend,(58) and therefore, he does not seek to know "the things which shall be *hereafter*."(59) The Heavenward-bound hope and wait for the unseen realities which God has prepared for them that love Him;(60) they see the joys that are set before them,(61) and their affections are in "Heavenly places."(62)

The day is fast approaching when they shall be gathered together to behold the glory of their Redeemer;(63) the dead who sleep in Jesus,(64) and all who remain on earth until His Advent,(65) whom the Father has given to Him. These are they for whom He prayed, not that they should be taken out of the world, but that they should be kept from the evil of it,(66) and that they all might be *one with Himself and the Father;*(67) that the world, seeing that union, and the great love of the Father who translated them into the kingdom of His dear Son,(68) might believe to salvation.(69) The glory of Christ is shared with His people, that they may show to the world their *oneness*, and that by the manifestation of His spirit of Love,(70) the world may know that they have been with Jesus, and that His love is perfected in them.(71) Their union on earth is imperfect, because human distinctions and human judgements, and human institutions, have usurped the Office of the Spirit as a Witness,(72) and denied the efficacy of the prayer of Christ.(73) Unbelief finds something more than the blood of the Lamb that was slain, necessary as a bond of

57—Gen. i. 2. 3. 58—John i. 4. 5. 59—Rev. i. 19.
59—Rev. iv. 1. 60—1 Cor. ii. 9. 61—Heb. xii. 2.
62—Eph. ii. 6. 63—1 Peter iv. 13. 64—1 Thess iv. 14.
65—1 Thess. iv. 17. 66—John xvii. 15. 97—John xvii. 21.
68—Col. i. 13. 69—John xvii. 21. 70—Rom. viii. 9.
71—1 John ii. 5. 72—Romans viii. 15. 16. 73—John xvii.

union,(74) and neglects the injunction, "Receive ye one another as Christ also received us.' (75) The inherent holiness of the sacrifice satisfied the justice of God, (76) and the blood of the Lamb is the only plea of the redeemed in Heaven. They have washed their robes and made them white in that blood.(77) It is His Righteousness which clothes them, and they ascribe to Him the Glory—"Thou wast slain, and hast redeemed us to God, by Thy blood, out of every kindred, and tongue, and people, and nation.(78) Through the blood of Christ, both Jew and Gentile (79) are brought nigh, (80) and have access by *One Spirit* unto the Father;(81) and this was the most difficult of human distinctions to reconcile, a separation originated by God Himself;(82) and the Jew in his unbelief is still apart both from the Gentile unbeliever, and the Church of God. How comparatively unimportant are the differences that hinder the union of the *Professing* Church; Does she value the *Finished Work* (83) of her 'First Love?'(84) In the midst of her various outward observances, is her spirit One with the Father and the Son? (85) Is she recognising, as the basis of her union on earth, the blood of the New Covenant,(86) which is our only title to forgiveness here and to Glory hereafter. He who liveth and was dead and is alive forevermore, who walketh amidst the golden candlesticks,(87) will be her Judge.(88) May she have grace to strengthen the things which remain,(89) and to overcome,(90) that her candlesticks (which represent her as Light-bearers) may not be re-

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74—Heb. xiii. 20. 21.
74—Gal. iii. 28.
74—Eph. ii. 13.
75—Rom. xv. 7.
76—1 Peter i. 19.
76—Heb. x. 12.
77—Rev. vii 4.
78—Rev. v. 9.
79—Rom. iii. 29.
80—Eph. ii. 13-17.
81—Gal. iii. 28.
82—Deut. xxxii. 8. 9.
83—John xix. 30.
84—Rev. ii. 4.
85—John xvii. 21.
86—Heb. xii. 24.
87—Rev. i. 13. 20.
87—Rev. ii. 1. 5.
88—Rev. i. 13.
89—Rev. iii. 2.
90—Rev. 3. 21.

moved;(91) and that she may be kept from the hour of temptation which shall come upon all the world.(92)

The Second Advent of our Lord is not a mysterious Prophecy, but a comforting Truth to His waiting People. In readiness they will hear the cry "Behold the Bridegroom cometh,"(93) and even now, with the Spirit the Bride says, "Come."(94) His voice is heard, "Surely I come quickly," and the glad response is, "Even so, come Lord Jesus.' (95) If the blessed hope of this glorious appearing where the consolation of all God's Spiritual Israel, the sorrows and bereavements of Time would be less grievous, and the garment of praise would be worn by the spirit of heaviness.(96) If they kept the word of His patience(97) until He came, the Comforter would bring all things to their remembrance, and lead them into all Truth.(98) If their expectations had been ever directed to this event, as *Our Lord Himself commanded*,(99) the hope of His coming would not have declined, or, be regarded as a speculative doctrine. If His exhortation had been heeded, His professed followers woul l have continued steadfast in the belief of His word, instead of joining in the taunt of His scoffers,(100) "Where is the promise of His coming?—all things continue as they were from the beginning of the Creation." The Lord is not slack concerning His promise, but is long suffering, not willing that any should perish, but that all should come to repentance.(101)

Be dilligent to hasten His return;(102) hinder it not by unbelief; say not in your heart, "My Lord delayeth His coming," or, your portion shall be with the unbelievers.(103)

91—Rev. ii. 5.
92—Rev iii. 10.
93—Mat. xxv. 26.
94—Rev. xxii. 17.
95—Rev. xxii. 20.
96—Is. lxi. 3.
97—Rev. iii. 10.
98—John xiv. 26.
99—Luke xii. 37.
100—2 Peter iii. 3. 4.
101—2 Peter iii. 9.
102—2 Peter iii. 12.
103—Luke xii. 45. 46.

Israel, under the Mosaic Dispensation, valued the land they held as temporal owners according to the near approach or distance of the Jubilee. As the great Festival drew near, their interest decreased; but, the true heirs, who had received the heritage from Jehovah, looked forward with delight to the day of Restitution;(104) so, on the one hand, if we bear in mind the coming of Christ to receive us unto Himself, the silver cords,(105) which bind to earth, will be loosed, and we shall feel that this is not our *Rest;*(106) whilst reversely, we shall realize more fully that there is an inheritance incorruptible, undefiled and that fadeth not away, reserved in Heaven for us:(107) our home among the sanctified;(108) joint heirs with Christ,(109) Who has purchased(110) and prepared our possessions for us.(111)

The Kingdom of Christ at the time that He came, was an event the Jews at Jerusalem were expecting;(112) even the Samaritans,(113) more Gentiles than Jews at that period, were looking for the fulfilment of Gabriel's prophecy. "From the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and three score and two weeks."(114) If we take this prophecy literally, as referring to the building of the *City of Jerusalem*, the exact period elapsed when the "Voice in the Wilderness" proclaimed his approach, when, whether they(115) received Him, or not, He was offered to Israel, and, according to the Evangelist Mark, the preaching of John the Baptist was, in verity, "the beginning of the Gospel of Jesus Christ the Son of God."(116) This was confirmed by our Lord

104—Leviticus xxv. 10. 105—Eccles. xii. 6. 106—Micah ii. 10.
107—1 Peter i. 4. 108—Acts xx. 32. 109—Romans viii. 17,
110—Eph. i. 14. 111—John xiv. 3. 112—Luke ii. 25. 26. 38.
112—Luke iii. 15. 113—John iv. 25. 114—Daniel ix. 25.
115—John i. 23. 116—Mark i. 1. 2. 3.

when He said, "The Law and the Prophets were until John, from that time the Kingdom of Heaven is preached."(117) The Disciples referred to "the End of the Age," knowing that that kingdom was at hand; from the time of Nehemiah's return, and from the signs foretold, they anticipated the end of the Mosaic Dispensation; the Hebrew had ceased to be the language of the people, and the sacred canon of Scripture was closed.

The fulfilment of these predictions was acknowledged by the people of Israel, when, from Jerusalem, and all Judea, and the region of Jordan, they went out to meet the "Prophet of the Highest," and were baptised confessing their sins.(118) Had they listened in Faith to the cry that heralded the Messiah they expected,(119) they would have entered into His Rest; but, blinded by unbelief, they would not receive him who came in the spirit of Elias,(120) to make straight in the Desert a highway for his God;(121) and they rejected One mightier than he, who would have baptised them with the Holy Ghost: He came unto His own, but His own received Him not! The vail was on their hearts, or they had yielded to their convictions, when the Truth constrained them to enquire, "Art thou the Christ?"(122) Fervent in spirit, faithful in all things clothed with humility, the "Friend of the Bridegroom" confessed and denied not, but said, "I am not the Christ,"(123) "He must increase, but I must decrease."(124) Brief and sad is the record of this holy man, but he was great in the sight of God.(125) Surely we may imagine him the first enraptured spirit in Paradise, to whom his crucified Lord proclaimed the glad tidings of a finished Salvation.(126)

117—Mat. xi. 12. 13. 118—Mark i. 5. 119—Luke i 76.
120—Luke i. 17. 121—Isaiah xl. 3. 122—2 Cor. iii .14.
122—John iii. 28. 29. 30. 123—John i. 20. 124—John iii. 30.
125—Luke i. 15. 126—1 Peter iii. 19.

A threefold offer of Rest was made by Jehovah to His people. The Ark of the Testimony had its place in the Temple,(127) when Solomon reigned, as the Type of Messiah in His Glory, but the heart of the King was not perfect with God, and Israel failed:(128)—again, the long suffering of God made trial of their allegiance; seventy-nine years after the return of Judah from Babylon, Nehemiah was commissioned to rebuild Jerusalem,(129) but Israel again failed, they profaned the Sabbaths of the Lord, and ceased to be His separate and peculiar people.(130) The third offer of blessing was the gift of His beloved Son, the Heir of the Vineyard,(131) the true Hope of Israel. The Daughter of Zion was called upon to rejoice,(132) but she saw no beauty in Him, that she should desire Him!(133) Through unbelief (134) the Day of the Lord was put off,—and His glory was not revealed. Three times Israel failed. Three times the Lord of the Vineyard sought Fruit, but He found it not: and the husbandmen reverenced not His Son.(135) The first Hosannah that greeted Him was hushed,(136) and the city he loved and wept over(137) "took up stones to stone Him"! (138) Who can tell the sorrow of His sinless nature, for Sin! Who can feel the anguish He felt when His Mission failed, and He retreated beyond Jordan, to the spot where His own ministry began, and His murdered messenger baptised Him! (139) Full well He knew the deed of blood that would follow, and it wrung from His wounded spirit the lamentation and judgement, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have

127—1 Kings ix. 3. 128—1 Kings xi. 4. 129—Nehemiah ii. 4. 5.
130—Nehemiah xiii 15 23. 131—Matt. xxi. 38. 232—Matt. xxi. 5.
133—Is. liii. 2. 134—Roman xi. 20. 135—Matt. xxi. 37.
136—Matt. xxi. 15. 137—Luke xix. 41. 138—John x. 31.
139—John x. 40.

gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate; and verily I say unto you, ye shall not see Me, until the time come when ye shall say, blessed is He that cometh in the name of the Lord."(140) But His word did not return unto Him void; Israel was not gathered, but many believed on Him in His retreat, and entered into His glorious Rest.(141.) Driven from the tents of Shem,(142) He found His Bride in the Wilderness, and in Faith and adoration she leant upon her Beloved;(143)—the first of His many crowns, she shall be His Glory in the eyes of the Lord.(144.)

The forming of the Church of God out of every kingdom, and people, and nation, and tongue, is the great work of the present Dispensation. The Church of Christ, unitedly, or, in its individual members, may seek to restore Israel to the land of their Fathers; but that restoration will be the work of their Messiah Himself; in His own time they shall be willing;(145) His promises are sure.(146) Let us endeavour to lead them into the Heavenly Jerusalem,—to worship Him in Spirit and in Truth.(147) Their Sabbath, the great sign between God and his ancient people,(148) was lost to them when the Lord of the Sabbath was slain.(149) It was "a high day"(150) on their lips, but their heart was far from Him; the Prince of Life was entombed in their midst, but the Prince of Darkness ruled over them. The faithful few alone watched for the dawn(151) to visit His sepulchre; their Sabbath, too, was gone, but the "First of the week"(152) restored to them their Lord, and He was their Sabbath.

140—Luke xiii. 34, 35. 141—John x. 42. 141—Is. xi. 10.—xlix. 5. lv. 11.—John iv. 23.
142—Gen. ix. 27. 143—Ca. viii. 5.
145—Ps. cx. 3. 146—2 Cor. i. 20. 144—Rev. xix. 12.
148—Exodus xxxi. 13. 14. 149—Matt. xii. 8. 147—Heb. xii. 22.
151—Matt. xxviii. 1. 152—John xx. 19. 150—John xix. 31.

God has spoken of the Second Coming of His Son by the mouth of all His holy Prophets; [153]—His return, at the end of this Dispensation or Age, is as fully declared in the Old Testament Scriptures, as His First Coming to offer Salvation to Israel, and persuade Japheth. From Genesis to Malachi, "the times [154] of refreshing" are foretold. The duty of Christians to study Prophecy is evident from the exhortation of our Lord, "Search the Scriptures, for they are they which testify of Me,"[155] and the fact that the greater portion of Scripture is prophetic; from Isaiah to Malachi all is prophecy; and the books preceeding them, contain many passages of the same character: in the Gospels the Great Prophet, the Messiah Himself, foretels His return to receive His Bride the Church, to restore His ancient people the Jews, to save the remnant who shall own Him for their King, and to execute judgment upon all the ungodly,—the Jew hardened in unbelief,[156] and the Gentile nations who worship Him not. The Apostles also, as eye-witnesses of the majesty of their Lord, [157] and being taught of Him, add their testimony to the "sure word of prophecy," as a light given by the Holy Ghost, whereunto we do well to take heed. [158] While they preached the sufferings of Christ they spoke of the glory that should follow, [159]—"God shall send Jesus Christ, which before was preached unto you, whom the Heavens must receive until the Restitution of all things." [160] His return was the consolation ministered by Angels to His Disciples when their beloved Master was lost to their sight in the clouds of Heaven,—"Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come *in like*

153—Acts iii. 21. 154—Gen. ix. 27. 154—Acts iii. 19.
155—John v. 39. 156—Romans xi. 7 157—2 Peter i. 16.
158—2 Peter i. 19. 159—Romans viii. 18. 160—Acts iii. 20. 21.

manner as ye have seen Him go into Heaven." [161] We are placed in the interval between His humiliation and His glorious return, as the Restorer of Paths to dwell in. [162.]—Blessed are those servants, whom their Lord, when He cometh, shall find watching, whether He cometh in the second watch, or in the third watch. [163] Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not. [164] Do not imagine an intervening Christless Millenium; the Wheat and the Tares shall grow together until the Harvest; [165] the worldly portion of the professing Church,—spots in the Feasts of Charity, [166]—will slumber until the Bridegroom is at hand and the "midnight cry" is heard. [167] "Occupy till I come," [168] was alike spoken to the Children of the Kingdom and the Children of the Wicked One, but on the return of the Nobleman from the far country, having received the Kingdom, [169] all who refused to acknowledge Him were slain. So shall it be when the Lord shall consume His adversaries with the Spirit of His mouth, [170] and destroy with the brightness of His Coming. [171] The darkness of the reign of Sin shall be dispelled by the Sun of Righteousness shining in His strength, [172] terrible in the sight of all who believe a Lie, [173] and love not the Truth; they shall call upon the rocks and mountains to cover them and hide them [174] from the face of Him whose voice will shake not the Earth only, but also Heaven. [175] He will shine forth as the lightning (176) to the rescue of His elect people from the persecutions of the Prince [177] whose coming is after the working

161—Acts i. 11.
162—Is. lviii. 12.
162—Is. i. 26.
163—Luke xii. 37. 38.
164—Luke xii. 40.
165—Matt. xiii. 30.
166—Jude xii.
167—Matt. xxv. 5. 6.
168—Luke xix. 13.
169—Luke xix. 15.
170—Luke xix. 27.
171—2 Thess. ii. 8.
172—Rev. i. 16.
173—2 These. ii. 11. 12.
174—Rev. vi. 16.
175—Heb. xii. 26.
176—Matt. xxiv. 27.
177—2 Thess. ii. 9

of Satan, who, with lying wonders will personate the Holy One, [178] who did no violence, neither was deceit found in his mouth, [179] and endeavour to deceive the remnant of His Saints. But the Church the Bride shall be kept from this hour of temptation. [180] She shall rise to meet the "Morning Star" before the "Day of Christ" appears to the World. Chosen in the Councils of Eternity, from Everlasting, [181] she is not subject to Times and Seasons with God's Earthly people the Jews. Taken out from the Gentiles, "a people for His name," [182] from the Great Day of Pentecost,—"Pentecost fully come," [183]—no longer Israel's Feast!—when the Holy Ghost descended on the true "Wave Offering," the "First Fruits" to the Lord; [184] the "Church of the Firstborn" [185] numbers all who serve the Living and True God, and wait for His Son from Heaven. [186] Free from the Law of Ordinances, [187] her Life is hid with Christ, [188] the End of the Law; [189]—one with her Maker, to whom one day is as a thousand years, and a thousand years as one day; [190] and prefigured by Enoch who prophesied her destiny, her sojourn here is short; she may at any moment, be translated to her Rest. 'Tis true she knows not the day or the hour, but this she does know, when she ascends to meet her Lord she shall be like Him [191] for she shall see Him as He is. [192] And the voice of Heaven shall proclaim the Marriage of the Lamb is come and His Wife hath made herself ready; [193] she shall put on her beautiful garments, [194] and when He shall appear, she too shall appear with Him [195]

178—2 Thess. ii 4.
179—Is. liii. 9.
180—Rev. iii- 10.
181—Eph. iii. 10. 11.
182—Acts xv. 14.
183—Acts ii. 1. 2. 3. 4,
184—Lev. xxiii. 17.
185—Hebrews xii. 23.
186—1 Thess. i, 9. 10,
187—Col. ii. 20.
188—Col. iii. 3.
189—Romans x. 4.
190—2 Peter iii. 8.
191—1 Cor. xv. 49.
192—1 John iii. 2,
193—Rev. xix. 6. 7. 8,
194—Is. lii. 1.
195—Col. iii. 4.

in Glory; for her, His eyes, which are as flames of fire, His many Crowns, His vesture dipped in blood, [196] will have no terrors; her perfect love will cast out fear; [197] she will call to her remembrance His words of love, "It is I, be not afraid": [198] and He shall make all to know that He hath loved her. [199] In the days of anguish and tribulation many of the Faithful will be called to glorify God by a Martyr's death, and the cry of the suffering Saints for vengeance [200] on their persecutors and the Heathen, appears to signify that this Dispensation, of Grace, and forgivness "until seventy times seven," [201] will be ended; and the distinction between Jew and Gentile revived. The two witnesses [202] for Christ shall convict the murderers of the Prince of Life; [203] according to their own Law they will be condemned; [204] the Law and the Prophets shall bear testimony to the righteousness of God; [205] Moses shall accuse them to the Father, for they kept not the Law given by him, and shed innocent blood; [206] they hearkened not to the word of the "Great Prophet," [207] of whom he was the acknowledged Type, and it shall be required of them; even as Cain, they slew a man to their hurt, and as Lamech, shall their children confess it. [208] Moses the servant of God was buried by the Lord, in the valley of Moab, and no man knew the place of his sepulchre. [209] According to the secret purpose of the Almighty, his mortal body was kept from the power of Satan, [210] and corruption; and by the Word of God, he shall be called as a witness against the Regicides of Judah.

196—Rev. xix. 12. 13. 14. 197—1 John iv. 18. 198—Matt. xiv. 27.
199—Rev. iii 9. 200—Ps. lxxix.. 6. 7. 201—Matt. xviii. 22.
202—Rev. xi. 3. 203—Acts iii. 15. 204—Num. xxxv. 30.
204—Deut. xvii. 6. 205—John vii. 19.—v. 45. 205—Romans iii. 21.
206—Heb. x. 28. 207—Rom. ii. 12. 207—Deut. xviii. 18.
208—Gen. iv. 23. 209—Deut. xxxiv. 6. 210—Jude ix.

Elias too shall come; [211] not as the "Voice in the Wilderness," [212] whom they would not receive, [213] but as the Prophet before the great and terrible Day of the Lord; [214] glorified in Heaven without being subjected to Death, [215] this holy Man of God was still regarded as a living miracle by the people, when the very emissaries of Satan, mocking the sufferings of the *Lamb* of God, supposed that His dying appeal was made to the Prophet in Heaven. [216]

Eye witnesses of the presence of the Messiah on Earth, when they spake with Him on the Mount, [217] concerning His decease which He should accomplish at Jerusalem, [218] they shall receive a command to testify again before Him; they shall smite with plagues [219] the City, which is spiritually Sodom and Egypt, [220] and show to the ungodly the miracles they wrought before Pharoah and Ahab; and after they have finished their Testimony, they shall seal it with their blood, [221] in the place where their Lord was crucified. God shall again give them the Spirit of Life in the midst of their terrified enemies, and a voice from Heaven shall be heard saying, "Come up hither."

Then the "Mystery of Iniquity" [222] will be complete, and the Times of Affliction shall be shortened for the sake of the residue of the Elect. [223] Then shall the judgements of God come upon all people, and kindreds, and tongues, and nations, who have hardened their hearts against the Law of Moses, His servant whom He knew face to face, [224] and have refused to receive Elias His Holy Prophet. The "Lion of the Tribe of Judah" shall overcome the Rulers of the darkness of this

211—Matt. xvii. 12. 212—John i. 23. 213—Matt. xi. 14.
214—Mal. iv. 5. 215—2 Kings ii. 11. 216—Mark xv. 35. 36.
217—Matt. xxuii. 47. 218—Luke ix. 31. 219—Rev. xi. 6.
220—Rev. xi. 8. 221—Rev. xi. 7. 8. 11. 12. 222—2 Thess. ii. 7.
223—Matt. xxiv. 22. 224—Mal. iv. 4. 224—Deut. xxxiv. 10.

World. [225] The Powers of evil must be cast down before the kingdoms of the world can become the Kingdoms of Christ. [226] He can have no fellowship with the Throne of Iniquity. He is mighty to save, [227] but He must reign in Righteousness. [228] The Father shall put all things in subjection under Him, and make His enemies His Footstool. [229]

His People shall be willing in the Day of His Power. Convinced by the Spirit, Judah shall look upon Him whom they pierced. They shall mourn for Him, as one mourneth for his only son. [230] Not only the outcasts of Judah, but the dispersed of all Israel shall be gathered to the Land of their Fathers; from the North Country and from the coasts of the Earth, and from all the lands whither they have been driven; from every mountain, and from every hill, and from the holes of the rocks [231] they shall come, with weepings and with supplications, [232] and the Lord shall declare Himself the God [233] of all the families of Israel, and His Rest shall be glorious. [234] All His promises to Abraham, to Isaac, and to Jacob, were an earnest of future blessing to His chosen People; and the Gentiles shall seek His Ensign and rejoice. [235] All the nations which came up against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and keep the feast of Tabernacles. [236] All who have part in the First Resurrection, shall live and reign with Christ a thousand years. [237] At the expiration of that sinless period, Satan, we are told, shall again have power; [238] his final overthrow will be followed by the Judgement of the Dead and the second

225—Rev. v. 5.
226—Rev. xi. 15.
227—Ps. xciv. 20.
227—Is. lxiii. 1.
228—Heb. i. 8.
229—Heb. ii. 8.
230—Ps. cx. 3.
230—Rev. i. 7.
230—Zech. xii. 10.
231—Jer. xvi. 15. 16.
232—Jer. xxxi. 9.
233—Jer. xxxii. 38.
234—Is. xi 10.
235—Is. x. 10.
236—Zech xiv. 16.
237—Rev. xx. 4.
238—Rev. xx. 7.

Death. [239] Then cometh the End; when Christ shall deliver up the Kingdom to His Father, and God shall be all in all. [240] Heaven and Earth shall pass away, and there shall be no more sea. [241] A new Heaven and a new Earth shall be created, and there shall be no more curse. [242] The Tabernacle of God shall be with men, [243] and they shall see His Face. [244]

239—Rev. xx. 14. 240—1 Cor. xv. 24. 26. 28. 24—Rev. xxi. 1. 5.
242—Rev. xxii. 3. 243—Rev. xxi. 3. 244—Rev. xxii. 4.